"THE TRUTH SHALL MAKE YOU FREE."—CHRIST.

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TO BE PRESENTED TO THE SUBSCRIBERS OF THE 'CHRISTIAN FREEMAN.'

WE take the early opportunity of informing the numerous friends of this little serial, that a "HAND BOOK FOR CHRISTIAN UNITARIANS" (unbound) will be presented to each Subscriber for 1861.

We would briefly allude to the proposed contents of the HAND BOOK, which is now in process of compilation, and indicate the character of usefulness it will sustain among us.

The book will be divided into two general divisions. The first will be a statement and illustration of Christian Unitarianism in the words of upwards of five hundred texts of Scripture.

(1.) OUR FAITH, in the very words of Scripture. This will clearly set forth, not in the words of human teachers, but in the words of the Bible, the doctrines of our church. (2.) The clear testimony of the Bible that there is ONE GOD, and that God is one. (3.) THE INFINITE AND UNPURCHASED LOVE OF GOD, with the doctrine of divine forgiveness and plan of reconciliation or atonement, in the words of Christ and his apostles. (4.) THE OBJECT AND EXAMPLE OF WORSHIP, as taught us in the New Testament. (5.) THE HOLY SPIRIT; its nature and offices in the Christian Church. (6.) The Scriptural testimony on the character of ACCEPTABLE SACRIFICE. (7.) Our positive views of the nature and offices of JESUS CHRIST. (8.) The Scriptural doctrine of the SUFFERING and DEATH of Jesus Christ. (9.) FREE GRACE, or the teaching of Scripture on the "abundant mercy of God." (10.) SUNDRY DOCTRINES OF THE BIBLE AND OUR CHURCH.—1. Retributive Justice. 2. Divine Goodness in Punishment. 3. Goodness of God in Creation. 4. Man by Nature; and the Purity of Childhood. 5. Right and Duty of Private Judgment. 6. Work out your own Salvation. 7. Who are Disciples of Christ, etc., etc. (11.) THE FINAL AND UNIVERSAL TRIUMPH OF THE GOSPEL.

The second division of the "Hand Book" will be devoted to an exposition of the various peculiar doctrines of Trinitarian churches, with concessions from their leading divines, and reasons for rejecting those doctrines. This will comprise an exposition of several hundreds of texts adduced to support Trinitarian views of (1) THE FALL OF MAN. (2.) ORIGINAL SIN. (3.) A TRIUNE-DEITY. (4.) A PARTIAL GOD. (5.) THE DEITY OF JESUS CHRIST. (6.) VICARIOUS SACRIFICE. (7.) IMPUTED RIGHTEOUSNESS. (8.) THE HOLY GHOST THE THIRD PERSON OF THE TRINITY. (9.) CALVINISTIC ELECTION AND PREDESTINATION. (10.) JUSTIFICATION BY FAITH. (11.) A PERSONAL DEVIL. (12). EVERLASTING PUNISHMENT OF THE WICKED IN HELL.

The "Hand Book" will be printed in a size that will make it available as a pocket companion to all who wish to give a Scriptural reason for the hope that is in them: and an exposition, as well, to all the texts commonly used to support the various doctrines we have noted.

THE "CHRISTIAN FREEMAN," 1½d. Monthly. *Post-free*, four copies, for 6d. per month; nine copies for 1s., *post-free*. With which will be presented, in 1861, the Christian Unitarian's Hand Book of Evidences, Illustrations and Expositions. —Address, R. Spears, Stockton-on-Tees.

"AS WE FORGIVE OUR DEBTORS."

BY T. S. ARTHUR.

When a mere lad we were struck with the remark of an eminent physician, and have thought of it hundreds of times since. His collector, in making returns, reported as valueless an account against a gentleman who had recently failed in business.

"The bill is good for nothing," said the collector. "He has sunk everything, and is now with his family on the world penniless."

The physician took the bill, quietly tore it into pieces, and then turning to the unfortunate debtor's account wrote across it "settled."

"Rather a losing business that," remarked the collector.

"I hope to be able to say the Lord's Prayer as long as I live," was the physician's calm reply. "'Forgive us our debts as we forgive our debtors.' When we say that prayer, my friend, it behoves us to look into our hearts, and ask ourselves how we forgive our debtors. 'With what measure you mete it shall be measured unto you.'"

Yes, hundreds of times since then, in our world-experience and contact with men, have we thought of the physician's remark. But very few have we met, who, like him, could say the Lord's Prayer without asking for a curse instead of a blessing; for if the Lord forgave *their* debts as they forgive their debtors, their chances for eternal salvation would not be worth the fraction of a mite.

This defect of forgiveness is not confined to the non-professor—to him whose lips repeat not daily the holy words of that holy petition. So far as our experience and observation go, they who profess to have "had much forgiven, because they had sinned much," are as rigid in their exaction of the uttermost farthing, as the men who assume no sanctity of life or conversation. We speak here in general terms. There are noble exceptions in both classes; but not, we are inclined to believe, in one more than the other. With an individual of the former class, we have now to deal. We do not intend to be hard with him—we shall not exaggerate his defects; for his purposes are good, and when he sees what is evil, he honestly strives to overcome it. But self-love and self-interest blind us all. They blinded Mr. Harvey Green, notwithstanding he had passed from "death to life," and had the evidence of the change in the fact that he "loved the brethren."

Harvey Green was a shrewd man of business—honest in all his dealings, yet ever exacting his own. He took no advantage of others, and was very careful not to let others take advantage of him. While acting on the precept, "Owe no man anything," he never lost sight of a debtor, nor rested while the obligation remained in force. A natural result was that Harvey Green prospered in the things of this world—not that he became very rich, but so well off as to leave no reasonable want unsupplied.

It so happened, a few years ago, that a man named Wilkins, after an unsuccessful struggle with fortune, continued through six or seven years, failed in business. Few men had toiled harder, or suffered more; and when at last he yielded to the pressure of iron circumstances, he sunk down for a season prostrate in mind and body. Everything he had was given up to the creditors—the property paid but a small percentage on their claims—and then he went forth into the world, all his business relations broken up, and under the heavy disadvantage of his situation, bravely sought to gain for his large dependent family things needful to their sustenance and growth in mind and body.

Among his creditors was Green. Now Wilkins belonged to the same church that numbered Green among its members. When the latter heard of the failure he was a good deal disturbed.

"Wilkins is an honest man," said he to himself. "He'll pay me sooner or later."

It did not take long to sell off, at a sad sacrifice, the stock of goods remaining in the hands of the debtor, for he threw no impediment in the way of those who sought to obtain their due.

"Ah, my friend," said the latter, on meeting with Green, a few days after

the closing up of his insolvent estate, "this is a sad business! But as God gives me strength, I will pay off this debt before I die. An honest man can never sleep soundly while he owes his neighbour a farthing."

"The right spirit, brother Wilkins," answered Green; "the right spirit! Hold fast to that declaration, and all will come out straight in the end. Though I can't very well lie out of my money, yet I will wait patiently until you are able to pay me. I always said you were an honest man; and I am sure you will make good my words."

"God helping me, I will," said the debtor; his voice trembled, and his eyes grew moist. Oh, how dark all looked in the future! What a cloud was on his path! What a weight of grief, mortification, and despondency on his heart!

That night Mr. Green prayed, "Forgive us our debts as we forgive our debtors." Yet scarcely had the words died on his lips, ere he was musing on the chances in favour of his ever receiving from the penniless Wilkins the debt owed him by that unhappy individual. There was no sympathy for him in his heart; no thought of his terrible prostration of spirit; nothing of pity and forgiveness. A selfish regard for his own interest completely absorbed all humane consideration.

Time passed on. Mr. Wilkins was no drone. An earnest, active man, he soon found employment—not very remunerative at first, but sufficiently so to be able to secure many comforts for his family, and to provide for their education.

One, two, three years glided by. With the growth of his children, his expenses increased, and kept so close a tread upon his income, that he had not been able to pay off any of his old obligations, although he never lost sight of them, and never ceased to feel troubled on account of their existence.

"Oh, debt, debt, debt!" he would often sigh to himself. "What would I not give to be able to say, 'I owe no man anything.' But with my large family and limited income, what hope is there?

This was his depressed state of mind one day, when Mr. Green called in to see him. Many times before this unhappy man had been reminded of his debt.

"How are you getting on?" inquired the creditor, fixing his eyes steadily upon poor Mr. Wilkins, who felt a sense of suffocation, and he slightly quailed before his tyrant.

"I have much to be thankful for," meekly answered the debtor. "My health has been good, and I have had steady employment."

"You are living very comfortably."

"And we are grateful to a kind Providence for his blessings."

"Your salary is good."

"It is; and I have six children to support."

"You ought to save something. I've been easy with you a long time."

The eye of Mr. Wilkins fell heavily to the floor; he felt as if a heavy weight had been laid upon his bosom. He made no reply, for what could he say?

"I have always upheld you as an honest man," remarked Green, in a tone of voice that implied an awakening doubt as to whether this view of the debtor's character was really correct.

"That is between God and my own conscience," said Wilkins, lifting his eyes from the floor, and looking with some sternness into the face of his persecuting creditor.

"For your own sake, I trust you will keep a clear conscience," returned Green. "As for the present matter between us, all I wish to know is, when I may expect to receive something."

The tone of the creditor was harsh in the extreme.

"Perhaps," said Wilkins, with forced calmness, "there may be less dishonesty in my withholding than in your demanding."

"You will repent of this insult, sir! I have forborne for years, believing you to be really honest; but for this forbearance I now meet with courage. I shall forbear no longer. You are able enough to pay me, and I will find a way to compel you to do so."

Left alone with his troubled thoughts, poor Mr. Wilkins felt not only humiliated and wretched, but alarmed for the integrity of his household. There was no way in which his creditor could extort the sum due to him, except by

seizing upon his household furniture. That Green would do this, he had but too good reason to fear; for he had done it in other cases. His fears proved not altogether groundless. On the very next day a sheriff's writ was served on him, at the suit of Harvey Green.

"What do you propose doing?" asked Wilkins, on meeting with his creditor, a few days afterwards.

"Get my money," was answered somewhat sternly.

"But I have nothing."

"We will soon see about that! Good morning."

It was the day before the trial of his cause against Wilkins, when he expected to get judgment by default, as no answer had been made by the defendant in the case. And it was his purpose, as it had been from the beginning, to order an execution, so soon as the matter was through the court, and seize upon any property that could be found.

Evening came, and Mr. Green sat with his children around him in his pleasant home. A sweet little boy knelt before him, his pure hands clasped in prayer, while from his lips came musically the words taught by the Lord to his disciples, "Forgive us our debts as we forgive our debtors." There seemed a deeper meaning in the words, murmured by innocent childhood, than had ever before reached his perceptions. His thoughts were stirred; new emotions awakened. The prayer was said, the little one arose from his knees and lifted his rosy lips for a kiss.

"Father," said he, turning back after going across the room, "I'm not going to let Harry Williams pay me for that slate. It got broke the next day after I let him have it."

"He bought it from you," said Mr. Green.

"I know he did; but then Harry's mother is poor, and he only gets a penny now and then. It will take him a long time to pay; and then the slate is broken, and no good to him. I have a great many more nice things than he has, and why should I want his pennies when he gets so few?"

"What made you think of this?" asked the father, who was touched by the words of his child.

"It came into my mind just now as I was saying my prayer. I prayed, 'Forgive us our debts as we forgive our debtors.' Now Harry Williams is my debtor, is he not?"

"Yes, my son."

"Well, if I don't forgive him his debt, how can I expect God to forgive me my debt? If I pray to God to forgive me as I forgive Harry, and I *don't* forgive Harry at all, don't I ask God *not* to forgive me, father?"

The child spoke earnestly, and stood with his large, deep, calm eyes fixed intently on his father's face. Almost involuntarily Mr. Green repeated these words:

"'If ye forgive not men their trespasses,' said our Saviour, 'neither will your Father forgive your trespasses.'"

"I'll forgive Harry the debt, father. I'm sure he isn't able to pay for the slate; and I have a great many more nice things than he has. If I don't do it, how can I ever pray that prayer again?"

"Oh, yes, yes! Forgive him the debt by all means!" replied the father, again kissing his boy.

That evening was spent by Mr. Green in closer self-communion than he had known for many years. The words of his child had come to him like rebuking precepts from Heaven, and he bowed his head, humiliated and repentant, resolving to forgive as he would be forgiven.

On the morning that followed, as Mr. Wilkins, from whose mind the cloud had not lifted itself, who was yet trembling for the home of his children, was passing his door, a lad placed a letter in his hand. He knew the face of the boy, from its likeness to that of Mr. Green.

"More trouble," he sighed to himself, as he took the letter. He opened it, and, to his bewilderment and surprise, found within his account fully drawn out and receipted with the signature of Harvey Green. Below the receipt was written, "I stand rebuked. I must forgive, if I hope to be forgiven."

It was with great difficulty that Wilkins could restrain a gush of tears, so great was his instant revulsion of feeling. Ah, if Harvey Green could have seen his heart at that moment, his debt would have been paid four-fold.

A WORD FOR FREEDOM.

THE readers of our pages will be pleased by the following, from the *Scotsman*, a review of the Memoir of John Brown, D.D., grandson of the famous Brown of Haddington, by John Cairns, D.D., both Edinburgh ministers.

Dr. Cairns correctly describes Dr. Brown's teaching in biblical criticism as having a powerful tendency "to develope an exegetical conscience in his students, and to give a more simple and biblical cast to the theology of his denomination." We are greatly mistaken, however, if its tendency did not go a good deal further than this. Though nothing, we believe, could have been more unjust than the charges which were made against Dr. Brown's orthodoxy a few years after his appointment to the Professorship of Exegetical Theology, it may yet be admitted that the instinct of his accusers which led them to suspect that he did not belong to their own narrow school was perfectly correct. The whole current of his teaching went to encourage the most perfect freedom of thought and inquiry, and without directly giving or intending to give any sanction whatever to novelties in theological doctrine, the inevitable effect of his prelections in the Hall must yet have been to promote the destruction of everything stationary or stagnant in the theological tendencies of those who came under his influence. Nor was this effect derived merely from the character of his teaching. No one could be more habitually earnest than he was in the strong and direct inculcation of habits of free inquiry, and in the deprecation of every sort of interference with it. There was no misgiving or half-heartedness about him on this point. He did not give out a brave generality on the subject, and then immediately afterwards introduce some saving clause which neutralized all the virtue of the principle he had just stated. Every one must recollect the stand which he made in the Edinburgh Secession Presbytery, in 1847, against those Sabbatarian zealots among the Voluntary Dissenters who would have compelled the shutting up of the railways on Sunday. Of this fine freedom of spirit, which seems to have characterized him from his youth upwards, Dr. Cairns gives some rather touching instances, showing that even to the last moments of his life it continued to manifest itself in the strongest and most prominent manner. About six or eight weeks before he died, Dr. Cairns found that he had just been taking a farewell reading of Milton's noble tract "on the liberty of unlicensed printing." And in the last conversation (about the same time) that he had with Mr. Adam Black, the member for Edinburgh, that gentleman mentions that he quoted to him certain grand expressions of Locke on religious toleration, adding that "his angelic countenance brightened up as he recommended me to maintain them in the House of Commons." We do not think Dr. Cairns mentions the fact, but it certainly ought to be known, that he strongly disliked the practice of his own Church as to the use of formulas and Confessions of Faith, and was most anxious to see it done away with. He would probably have adopted in its stead the plan of letting each individual state shortly his own personal religious belief.

This strong desire for the removal of every barrier upon free untrammelled thinking was the more remarkable in him, inasmuch as there is no reason to think that personally he acutely felt the want of any extraordinary concessions in this department of liberty. An original thinker, in any strong sense of the word, he can scarcely be said to have been. Caution and conservatism were rather the characteristics of his modes of thought and investigation. He did not look for any considerable advancement in theological science, and sometimes complained of the tendency among young divinity students to be led on, through the indiscriminate admiration of such men as Neander, to the unguarded adoption of all that theologian's unsound and unwarranted theological theories, as he regarded them. But all this never seemed to produce the smallest doubt in his mind as to the unspeakable good to be derived from the destruction of every impediment to free speculation. The liberality of his opinion on this point therefore might almost be thought gratuitous, were it not that he doubtless regarded perfect freedom of thought

as equally necessary to the continued vitality of existing religious knowledge as to its future advancement, and held that without such perfect freedom, learning, and knowledge become of necessity a mere parrot-like repetition by rote of a wisdom that has passed away, and can exercise no practical health-giving influence on the intellect or the life.—*Scotsman.*

THE QUAKER WIDOW.

BY BAYARD TAYLOR.

THEE finds me in the garden, Hannah—
Come in! 'Tis kind of thee
To wait until the Friends were gone,
Who came to comfort me.
The still and quiet company
A peace may give, indeed,
But blessed is the single heart
That comes to us at need.

Come, sit thee down! Here is the bench
Where Benjamin would sit
On First-day afternoons in Spring,
And watch the swallows flit;
He loved to smell the sprouting box,
And hear the pleasant bees
Go humming round the lilacs,
And through the apple-trees.

I think he loved the Spring:
Not that he cared for flowers; most men
Think such things foolishness—
But we were first acquainted then,
One Spring: the next he spoke his mind;
The third I was his wife,
And in the Spring (it happened so)
Our children entered life.

He was but seventy-five;
I did not think to lay him yet
In Kennett graveyard, where
At monthly meeting first we met.
The Father's mercy shows in this:
'Tis better I should be
Picked out to bear the heavy cross—
Alone in age—than he.

We've lived together fifty years:
It seems but one long day,
One quiet Sabbath of the heart,
Till he was called away;
And as we bring from Meeting-time
A sweet contentment home,
So, Hannah, I have store of peace
For all the days that come.

I mind (for I can tell thee now)
How hard it was to know
If I heard the Spirit right,
That told me I should go;
For father had a deep concern
Upon his mind that day,
But mother spoke for Benjamin—
She knew what best to say.

Then she was still: they sat a while:
At last she spoke again,
"The Lord incline thee to the right!"
And "Thou shalt have him, Jane!"
My father said. I cried
Indeed, 'twas not the least of shocks,
For Benjamin was Hicksite,
And father Orthodox.

I thought of this ten years ago,
When daughter Ruth we lost;
Her husband's of the world,
And yet I could not see her crossed.
She wears, thee knows, the gayest gowns,
She hears a hireling priest—
Ah, dear! the cross was ours:
Her life's a happy one, at least.

Perhaps she'll wear a plainer dress
When she's as old as I—
Would thee believe it, Hannah?
Once I felt temptation nigh!
My wedding gown was ashen silk,
Too simple for my taste:
I wanted lace around the neck,
And a ribbon at the waist.

How strange it seemed to sit with him
Upon the women's side,
I did not dare to lift my eyes:
I felt more fear than pride,
Till, "in the presence of the Lord," he said
And then there came
A holy strength upon my heart,
And I could say the same.

I used to blush when he came near,
But then I showed no sign;
With all the meeting looking on,
I held his hand in mine.
It seemed my bashfulness was gone,
Now I was his for life:
Thee knows the feeling, Hannah—
Thee, too, hast been a wife.

As home we rode I saw no fields
Look half so green as ours;
The woods were coming into leaf,
The meadows full of flowers:

The neighbours met us in the lane,
And every face was kind—
'Tis strange how lively everything
Comes back upon my mind.

I see, as plain as thee sits there,
The wedding-dinner spread:
At our own table we were guests,
With father at the head,
And Dinah Passmore helped us both —
'T was she stood up with me,
And Abner Jones with Benjamin—
And now they're gone, all three!

It is not right to wish for death;
The Lord disposes best.
His Spirit comes to quiet hearts,
And fits them for his rest;
And that he halved our little flock
Was merciful, I see:
For Benjamin has two in heaven,
And two are left with me.

Eusebius never cared to farm—
'T was not his call, in truth,
And I must rent the dear old place,
And go to daughter Ruth.
Thee'll say her ways are not like mine—
Young people now-a-days
Have fallen sadly off, I think,
From all the good old ways.

But Ruth is still a Friend at heart;
She keeps the simple tongue,
The cheerful, kindly nature
We loved when she was young.
And it was brought upon my mind,
Remembering her, of late,
That we on dress and outward things
Perhaps lay too much weight.

I once heard Jesse Kersey say,
A spirit clothed with grace,
And pure, almost, as angels are,
May have a homely face.
And dress may be of less account:
The Lord will look within:
The soul it is that testifies
Of righteousness or sin.

Thee mustn't be too hard on Ruth:
She's anxious I should go,
And she will do her duty
As a daughter should, I know.
'T is hard to change so late in life,
But we must be resigned:
The Lord looks down contentedly
Upon a willing mind.

A WORD FOR FAITHFULNESS.

BY THE REV. T. SADLER, PH. D.

We have not to bear the heavy cross which weighs us down to the grave; but the little daily cross, which hardly seems a cross at all, must not be thrown off because it is so light. When the Unitarian martyr, George van Paris, was burnt at Smithfield, he kissed the stake at which his life was offered up. We need to bear our lesser trials in the same spirit. Let no minister give way to the dream of wider influence by not being quite so strictly true to his convictions. We must not measure influence by rank or numbers; nay, we should be intent rather on standing where God places us, than on measuring influence at all. In the presence of the truth, let no mother think of a larger social circle for her daughters, no father of better worldly prospects for his son. The smallness of our numbers, instead of making us cold and indifferent, should unite us more closely as by a kind of family love. A little while, and those who agree with us, and those who differ from us—all will be where we shall no longer see darkly, as through a glass. The views we hold are now judged at the bar of public opinion in England in this 19th century; in a little while, we shall be at another tribunal, and not in time at all. The truth we seek, therefore, and the standard of character we set before us, must be chosen by us as in the solemn presence of God and eternity. We must think, not of the opinion of this man or that, but take home to our hearts the golden rule of St. Francis: "Lord, what I am in Thy sight, that am I really, and no more." A little while; yes, and here to-day these words are echoed in affecting tones by friends who, being dead, yet speak; by fathers and brethren who in the past year have been numbered with the departed; the earnest and eloquent Harris, the faithful and estimable Benjamin Carpenter, and the simple-hearted but high and pure-minded, the genuinely devout, and by all beloved, Dr. Hutton. My fellow-christians, we will give heed to their warning; we accept the trust they have handed down to us; we will enter into their labours.

Dr. WATTS A UNITARIAN;

OR, THE UNITARIAN DOCTRINE STATED IN THE WORDS OF DR. WATTS.

By J. G. PARSONS, M.D., M.R.C.P.

How few are there among the many Christians who admire the great Dr. Watts, know that he was a Unitarian in belief. This is written not only as a statement of what Unitarianism really is, but the words of Dr. Watts are chosen to show that his views respecting the nature of God and Christ coincided with those of Dr. Channing, or the modern Unitarian school.

It is not *known* that Dr. Watts ever *openly* (or rather publicly) *avowed* Unitarianism, although it is rendered highly probable that he did so to his friends, by the fact that he used to express much pleasure in expounding what he called his new views relating to the nature of God and Christ, but was persuaded to defer their publication, as it might damage his character; also, from the fact, that his posthumous papers (which Dr. Lardner pronounced to be completely Unitarian) were destroyed by his "orthodox" executors (as unfit for publication) doubtlessly to conceal the avowal of Unitarianism, which there is every reason to believe they contained. Much the same disgraceful practice was attempted in the cases of Sir Isaac Newton, John Locke, and John Milton.

Dr. N. Lardner, writing to Mr. Wiche, says, "Dr. Isaac Watts, who never was an Arian, was in the latter part of his life a Unitarian, and would gladly have promoted that doctrine if able." Dr. Lardner also wrote, "I question whether you have anywhere in print Dr. Watts's last thoughts on the Trinity. My nephew, Neal, was intimate with Dr. Watts, and often in the family where he lived. Sometimes of an evening, when they were alone, he would talk to his friends of his *new* thoughts concerning the person of Christ, and their great importance." He says, "*Dr. Watts's last thoughts were completely Unitarian.*"

Dr. Watts believed the Father to be the only true God.—"Holy Father, I believe Thee to be the only true God, the supreme of beings. Surely I ought to know the God whom I worship, whether he be one pure and simple being, or whether thou art a three-fold Deity, consisting of the Father, the Son, and the Holy Spirit. Hadst thou told me plainly, in any single text, that the Father, Son, and Holy Spirit are three *real distinct persons* in thy divine nature, I had never suffered myself to be bewildered in so many doubts, nor embarrassed with so many strong fears of assenting to the mere inventions of men, instead of divine doctrine. Can this strange and perplexing notion of three real persons going to make up one true God be a necessary and important part of that Christian doctrine which is represented as plain and easy, even to the meanest understanding?"

"There appears to me good reason to doubt whether there can be three distinct and different wills in the one God, the one infinite Spirit."—Note to *Sermon*, 1729.

"The fifth distinction (that of 'real Trinitarians') represents the godhead as containing in it three real, proper, distinct, intelligent agents, or three conscious minds. The fear of approaching to the doctrine of tritheism, or of three Gods, withholds my assent from this scheme."—Vol. vi. p. 504.

As Dr. Watts defines a "person" to be "properly and literally a distinct conscious mind" (vol. vi. p. 510), "one single, intelligent voluntary agent, that has understanding and will," it is evident that he does not believe in the existence of three persons in one God, and that he thinks such an idea would be much the same as tritheism, or the doctrine of three Gods.

"Since the human soul has two distinct powers, viz., the knowing power, called the will [spirit], why may we not suppose the blessed God to have two distinct powers called the Word and the Spirit, the one cognoscitive, and the other active."—Vol. vi. p. 505.

"This distinction of the divine essence into two eternal powers of mind and will is the *greatest* real distinction, and the most solid difference that we can conceive of in one spirit."—Vol. vi. p. 504.

So that according to Dr. Watts, God is one person, including the two parts

essential to every intelligent agent—mind and power.

Dr. Watts believed the Word and Spirit of God not to be real persons.—"The term, Word, is used to signify anything in or of God, whereby he transacts his divine affairs. It implies some one or more of his attributes, or his powers, his knowledge, his wisdom, his purpose, his command, his efficacy, his providence, or his influence."—*Works*, vol. vi. p. 430.

The Holy Spirit, Dr. Watts conceives to signify, "Either a divine power, or God himself acting by his Spirit; or, the agency and operation of this divine power; or, the gifts and graces of the Holy Spirit."—Vol. i. p. 484.

"I think it much more agreeable to Scripture to explain the deity ascribed to the Word and Spirit, in a proper and literal sense; and, to explain the *personality* in a *figurative manner*, than to construe the deity [divinity] of the Word and Spirit into a mere figurative godhead, and sink their character into that of two creatures, in order to maintain their literal and proper personality."—Vol. vi. p. 464.

"Now since the Spirit, if he be a proper, real, literal person, yet is confessed to be sometimes represented as a power, why may he not be sometimes represented as a person, though in his own nature he be a proper, real, literal power? Things are represented in Scripture as persons, more frequently than persons are represented as things."—Vol. vi. p. 478.

"As the chief faculties," Dr. Watts says, "of our souls are the mind and will, or rather a power of knowing, and a power of acting, so God seems to have revealed himself to us as endued with two divine faculties, his *Word*, or wisdom, and his *Spirit*, or efficient power. It is by this Word and this Spirit that he is represented in Scripture as managing the great concerns of creation, providence, redemption, and salvation; and these three, viz., God the Father, his Word, and his Spirit, are held forth to us in Scripture as one God, even as the soul of man, his mind and his will are one spiritual being. Let us therefore suppose the great and blessed God to be one infinite Spirit, *one conscious being*, who possesses real, distinct, or different powers, which in sacred language are called the Word and the Spirit. These two powers may be represented in Scripture *in a figurative manner*, under distinct personal characters." (Dr. Watts frequently states them to be mere figurative or ideal persons, or persons only in a figurative sense, as we think of Time, Death, etc., as persons.) "Why may not God be represented as a *person* transacting his own divine affairs with his Word and with his Spirit, under personal characters, since a man is often represented as transacting human affairs with his understanding, mind, will, reason, fancy, or conscience, in a personal manner?"

"I can find no verse in the Bible where any word that directly signifies *person* is attributed to the Holy Spirit, and therefore the personal characters attributed to him may be supposed to be only figurative, and such as may be attributed to a divine power."—Vol. vi. p. 497.

Nature of Christ's divinity.—"I believe thy Son, Jesus Christ, to be all-sufficient for the glorious work of mediation between God and man, to which thou hast appointed him. I believe he is a man in whom dwells all the fulness of the godhead bodily. I believe he is one with God; he is God manifested in the flesh; and, that he hath all-sufficient power to raise himself from the dead, and to ascend to Heaven, and fulfil the blessed works for which thou hast exalted him, and to govern and judge the world in thine appointed time." "The divine nature of Christ is sometimes taken inadequately for the eternal word or wisdom of God; sometimes adequately for God exerting or acting by his eternal word or wisdom. Now it is in the latter sense that I speak of the godhead [divinity] of Christ."—Vol. vi. p. 474.

"If Scripture does represent the great God under the peculiar idea or character of his wisdom or word, as manifesting itself in flesh, it is not so proper to say, 'God the Father was incarnate;' but, that 'the word or wisdom was made flesh,' though the godhead [divinity] of the word is the same with that of the Father, for the wisdom of God is God."—Vol. vi. p. 575.

"As I have before shown, the union of the human nature to the divinity being purely arbitrary, or owing to the will of God, the seasons and measures of divine communications made in the man Jesus, must be arbitrary also, and limited or enlarged according to the divine will and appointment."—Vol. vi. p. 668.

Dr. Watts did not believe in the eternal Sonship of Christ.—"Though it has been an opinion generally received that the Sonship of Christ belongs to his divine nature, supposing it to be really derived from the Father by eternal generation, yet the Scriptures do nowhere assert this doctrine, but it is drawn only by supposed consequences."—Vol. vi. p. 374; see also p. 531.

Dr. Watts believed Christ to be the express image of God the Father in his human nature, and not merely in his divine.—"He is the Father's ambassador to us, and in that sense he is the image of God, since he represents God among men."—Vol. vi. p. 578.

Dr. Watts's idea of the worship of Christ.—He seemed to think that we might worship "God in Christ." He says, "Thus the Father and the Son are both worshipped, but when the Son is worshipped it is as one with the Father, and to the glory of the Father."—Vol. vi. p. 581.

No worship to the Holy Spirit.—"I think it may be affirmed that there is not any one plain and express instance in all the Scripture of a doxology, directly or indirectly, addressed to the Holy Spirit."—Vol. vi. p. 480. "I know not any place of Scripture which requires us to make express personal addresses, either of prayer or praise, unto the Spirit . . . . or to adore him as God . . . neither Matthew, Mark, Luke, nor John, Paul, nor Peter, James, nor Jude, have left us anything whence we can infer it."—*A Faithful Inquiry, etc.*

Thus it will be seen that Dr. Watts agrees with the *avowed* Unitarian in believing that God is one person ("Jehovah our God, Jehovah is one."—Mark xii. 29. "Thou believest that God is one, thou doest well."—James ii. 19): and that the Father, as the only true God, is this person. (John xvii. 3.)—Also, that the *Word* and *Spirit* are powers or principles, and not literal or proper persons, in God; the former more especially designating the *intellectual;* the latter, the *energetic* powers, or principles, each in its inner or outer relations.

Dr. Watts also agrees with them in believing that the *divine in Christ* consists not in the incarnation of "God the Son," but in the indwelling of the one God the Father, or the *whole* fulness of the Deity; that by this indwelling he became not essentially God, but one* with him, and the image of his person, that in him the Father was ever present with and manifesting himself to man; and, lastly, that the Messiah's *life, works,* and *teachings*† were one continued unveiling of God to the human race, for the purpose of exhibiting his affections and attributes, that we by knowing Him better, and feeling His love, might love Him more, and become reconciled to His will.

Let Trinitarians in their conceptions raise God the Father from being one of three co-equal divine persons to sole Deity as the only true God—let them raise the Holy Spirit from a third person in the Trinity, and his influence, to God himself in his spiritual relations, and the influence of his presence—let them raise the Messiah from the incarnation of "God the Son," the second person of the Trinity, to the presence, indwelling, and manifestation of the only true God, our Father in heaven—let them, in fine, substitute the whole for the part, the higher for the lower:—the whole of God for "God the Holy Ghost," and the "whole fulness of the Deity" in Christ, for the incarnation of "God the Son," and they will, perhaps, be able to realize the Unitarian conceptions of God and Christ, and see, at least, that they are NOT inferior to their own.

* Greek, "*one thing*," not "*one person*." By this oneness God and Jesus did not constitute one person.—*See* John x. 38; xxvii. 11, 21, 22, 23.

† Thus was Christ *personally* the Word, and not its *mere* deliverer, as were the prophets. Nor was he a *mere man*, as Trinitarians assert the Unitarians to believe him to be, but a *man* who was, in *addition*, the presence and the manifestation of God.

"OUR DAILY BREAD."

Frank sat in his little chair by the fire, looking quite thoughtful, for such a curly-headed little rogue as he was.

"What puzzles your little brain now?" asked his mother.

"Why, mother," said he, "I have been thinking how it is God gives me bread; it seems to me as if you made it and gave it to me, and every time I say 'Give me this day my daily bread,' I can't make out how it is, and it troubles me."

"Why, Frankie," exclaimed Emma, "What a naughty question. The Bible says so, and that is enough."

Frank looked a little frightened; but his mother gave him a pleasant smile, and said, "I am glad you inquired; I like to explain whatever I can to you. There are many things we cannot understand, and these we must believe, because the Bible asserts them. But I think I can show my little doubter why it is that while I make the bread, it also comes from God. What is bread made of, Frank?"

"Flour, mamma."

"And where does the flour come from?"

"I know," said little Susie, who had drawn up to hear what was saying.

"From Rochester," answered Frank.

"Yes, but where did the miller get it?"

"He ground it from wheat."

"And where did he get the wheat?"

"He bought it from some farmer, I suppose," said Emma, the eldest of the group.

"Yes, and where did the farmer get it?"

"Why, it *growed*," said little Susie, very briskly, at which they all laughed.

"So it did my child," said their mother; "and now who will tell me *how* it grew?"

Frank looked a little doubtful, and Emma replied, "Why, some farmer ploughed his field, sowed his seed, and when it was grown and ripened, he cut it with a sickle, dried and threshed it."

"Yes," said her mother, "so far all seems to have been done by man: but could man do the whole?"

"He couldn't make the ground," said Frank, after a long pause.

"No, God made the earth."

"He also made the right kind of soil; if the grain had been sown in a bed of soft clay or mud, or in dry sand, or on a rock, it could not have flourished and borne a crop. But the soil being provided, could man have done all the rest?"

"Yes," said Emma, "he could cultivate and gather it."

"Then if God had quite forgotten it from spring to autumn, it would have grown just as well?"

"No, it wouldn't," said Frank, "he had to keep the sun shining on it all day long."

"Yes," answered Emma, "and he had to send rain, or it would have withered and died."

"Oh, yes, he did," said Frank, "I didn't think of that."

"You see," continued his mother, "that although man does a part, God also does a large and very important part. Man alone could never create a foot of ground, a ray of sunlight, or a drop of dew; for all these he is dependent on the bounty of our heavenly Father, and without these we could none of us have our daily bread. Does my little Frank see how it is God gives daily bread?"

"Yes, I do; and he made you too, mother, or else you could not do your part in making the bread."

"I think," said Emma, "it takes a great many to make our bread. There is the farmer, the miller, the merchant, and the cook; each has a part to do in it; your part, Frankie, seems to be to eat it."

"Yes, and to be thankful for it. I am glad I asked you, mother, because I see how it all is, as clear as it can be, and when I say my prayers I shall know what it means."

THE FAMILY.

The family is like a book—
The children are the leaves,
The parents are the cover, that
Protective duty gives.

At first the pages of the book
Are blank and purely fair,
But Time soon writeth memories,
And painteth pictures there.

Love is the little golden clasp
That bindeth up the trust;
Oh, break it not, lest all the leaves
Shall scatter and be lost.

EXPLANATIONS OF SCRIPTURAL TEXTS ADVANCED TO SUSTAIN UNSCRIPTURAL DOCTRINES.

ETERNAL PUNISHMENT.

"I trust other men—as they profess to do—understand this (eternal punishment) better than I do, and that they have not the anguish of spirit I have . . . . It is all dark—dark to my soul, and I cannot disguise it."—Rev. A. BARNES, Presbyterian Commentator.

"It would be well to reflect upon the strong probability that hundreds of Deists have been made by such horrible representations of future punishment."—Rev. A. SHINN, Methodist.

THE Old Testament is almost void of the shadow of a proof for the eternal torments of the wicked. There are a few passages occasionally used to support this doctrine; they are few, though there are numerous texts in which the word "*hell*" occurs. Of about seventy texts, in which this word *hell*, or grave, is found from the original "*sheol*," Professor Stuart says, and he wrote a book to prove future eternal punishment, five of these texts refer to future punishment; the other, numerous as they are, have no such meaning. *Dr. Campbell* the late Professor at Aberdeen, and who believed in the future eternal punishment of the wicked, says, "*In my judgment it* (SHEOL) *ought never in Scripture to be rendered* HELL, *at least in the sense wherein that word is now universally understood by Christians.*" And in reference to the word "*Hades*," he also says, "*It is very plain that neither in the Septuagint version of the Old Testament, nor in the New, does the word* 'HADES' *convey the meaning which the present English word* HELL, *in the Christian usage, always conveys to our minds.*" The other two words, "*Tartarus*," which occurs once in the original scriptures; and "*Gehenna*," which occurs a few times, are the only places of punishment named in the Bible. Tartarus is from a Greek idea of an *under world*, for both good and bad; and *Gehenna* from a place of severe punishment, by fire, on the south side of Jerusalem. None of those places were understood, when the Scriptures were written, in the sense of a place like the popular idea of "*hell*." But now to those five texts trusted to by Professor Stuart in the Old Testament.

Numbers xvi. 33.—"They and all that appertained to them (Korah and his company) went down alive unto the pit" (*Sheol*).—There is no evidence here of their future eternal misery."

Psalm ix. 17.—"The wicked shall be turned into hell (Sheol), and all the nations that forget God."—*Dr. Campbell* says, "The word SHEOL never bears our signification of HELL. Sudden and severe calamity is no doubt David's meaning. He speaks of being at times '*delivered from hell.*' Can we think a good God would turn all the heathen nations into a place of endless punishment."

Proverbs v. 5.—"Her feet go down to *death;* her steps take hold on *hell.*"—The text in two forms, both meaning the same thing, express the death of a lewd woman. Her feet go down to *death;* her steps take hold of the *grave:* this is the proper rendering of "*sheol.*"

Proverbs ix. 18.—"He knoweth not that the dead are there, and that her guests are in the depths of *hell.*"—Those who have been her guests are now in the grave.

Proverbs xxxiii. 14.—"Thou shalt beat him with the rod, and shalt deliver his soul from hell (Sheol)."—Correct thy child to save him from a premature grave. *Mr. Stuart* says, "These are his five texts from the old Testament, and, in the conclusion, puts the matter in this humble form. 'The sum of the evidence from the old Testament, in regard to Sheol, is that the Hebrews did PROBABLY, in some cases, connect with the use of this word the idea of misery, subsequent to the death of the body.'" We think it very *improbable* any candid reader of the Scriptures will accede to this, if these are the only texts that can be trusted to for such a doctrine; and these are the sum total of the passages adduced to prove "*Sheol*" is hell.

We may safely say to our readers in every passage of the Old Testament read the word "*hell,*" grave. Several orthodox professors, Campbell, Whitby, Macknight, and others say the same thing. Neither Moses, Job, the Psalmist, or the Prophets, knew anything of our popular doctrine of eternal conscious punishment in hell.

Isaiah lxvi. 24.—"And they shall go forth, and look upon the carcases of men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh."—Here, very truly, we have the "*undying worm,*" and the "*unquenchable fire.*" But the reader is utterly precluded from carrying the scene to another state of being. It is a present-world-scene that has been looked upon. The *carcases* of men are spoken of, not their dying or writhing spirits. The fire that was kept burning for the consuming of the bodies of their enemies, and the worms that were always in the vicinity of this abhorrent place living on its offal. The Gehenna of transgressors.

Jeremiah xxiii. 40.—"I will bring an everlasting reproach upon you, and an everlasting shame, which shall not be forgotten." — The word "*oulm,*" rendered "perpetual," "everlasting," "eternal," "for ever," is often used to express a limited duration. The context of this passage evidently shows it is addressed to the Jews as a nation, and their cities. The seventy years captivity may be the reproach. Suppose it does refer to their present *outcast* condition, even this will have an end. The Lord will yet remember Israel. See fifth and sixth verses of this chapter.

Matthew iii. 10.—"And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." This text has

immediate reference to the state of the Jewish nation. As a useless tree, it would be destroyed. The axe was at its root, The Roman power was at hand. It had not brought forth good fruit, and was cut down.

Matthew v. 22.—"But I say unto you, That whosoever is angry with his brother, without a cause, shall be in danger of the judgment: and whoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire."—The words, "*thou fool*," were equal to the charge of apostacy, which, if made against a Jew, and not proved, subjected the accuser to the severest punishment. Our readers will be glad to see this conceded by a learned orthodox divine. "Our Lord here alludes to the valley of the Son of Hinnom. The fire of Gehenna. This place was near Jerusalem. It is probable that our Lord means no more here than this—if a man charge another with apostacy from the Jewish religion, or rebellion against God, and cannot prove his charge, then he is exposed to that punishment *(burning alive)* which the other must have suffered, if the charge had been substantiated."—*Dr. A. Clarke.* This is surely a concession that may explain the meaning of hell-fire in other places.

Matthew vii. 13.—"Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat." Matt. vii. 14.—"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—The texts speak not of eternal misery. They intimate the difficulty of obeying the foregoing injunction. "To do always unto others as we would they should do to us." This is surely a strait gate, and comparatively few as yet find it: while many seek only their own supposed interests and pleasures, and thus their destruction.

Matthew viii. 12.—"But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."—The whole passage informs the Jews that the blessings of the Messiah's kingdom should be enjoyed by the Gentile nations, while the Jews would be in darkness. Down eighteen centuries how much wretchedness and wrong have the Jews endured. What dire calamity fell on many to whom Christ addressed these words. Gentile nations would come into the possession of the patriarchal faith, hope, and love, called the kingdom of heaven, while their children would be excluded. The Rabbins were accustomed to speak of the Messiah's reign, which they expected as a banquet, or nuptial festival, the chambers of which were filled with delight, while those who were at the outside were in the darkness and cold, with chattering of teeth, rendered gnashing of teeth. Sometimes the punishment of the wicked is represented by heat, and sometimes by cold. How evident it is these are not to be literally understood.

Matthew x. 15.—"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."—A severer condemnation would visit those who rejected the teaching of Christ and his disciples than fell upon those cities of ancient times, who heeded not the warnings of Abraham and Lot.

Matthew x. 28.—"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."—The utmost that can be said of the text is, that God can destroy or annihilate both body and soul. This is true. That this text has any reference to a place of punishment, in another world, there is no evidence whatever. Christ is speaking to his disciples of what they might have to suffer. Man, he says, can destroy the body; God can destroy both soul and body. The temporal is all that man can deprive you of; God can deprive you of both temporal and eternal life. This appears to us to be the meaning of the text. There is not one word about eternal suffering here.

Matthew x. 33.—"But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."—Christ comforts, admonishes, and warns his disciples, that if they do not blush to own him on earth, he will confess and honour them in heaven. If they disown him among men, he will put them to shame before his Father in heaven. It is equal to saying, if we are ashamed of virtue, it will some day put us to the blush for dishonouring it.

Matthew x. 39.—"He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."—At most this text threatens death to those who renounce Christ. The meaning is, we think, they who preserve life by base compliances, with earthly power, lose their spiritual or higher life. Those who undergo suffering for conscience sake have a life, a peace, and reward the world can neither give nor take away.

Matthew xi. 23.—"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day."—Capernaum was never, literally, exalted to heaven, nor thrust down to hell. The words heaven and hell are expressive of honour and degradation.

Matthew xiii. 40, 41, 42.—"As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity: and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."—These verses, and also the 49th and 50th of this chapter, undoubtedly refer to a severe retribution that would fall upon that iniquitous age, and on all evil doers. "The end of the world" may have no other

meaning than the end of the Jewish dispensation, and "the angels," the messengers of God that would be employed in that punishment. "Casting into a furnace of fire," refers to the severity of punishment, and may be here only a strong figure drawn from the Eastern custom of *burning alive*, which was practised in that age. If the destruction of tares, as in the text, is representative of the punishment of the wicked, then it is clear that conscious suffering, *for ever*, finds no countenance from this passage. That a sinful course of life, issues in extreme anguish, is beyond all doubt. And none of these two terms are too strong to express the misery a wicked course of life will certainly bring to the guilty mind.

Matthew xvi. 26.—"For what is a man profited, if he should gain the whole world and lose his own soul: or what shall a man give in exchange for his soul."—It would be a foolish bargain. There is nothing said about endless misery.

Matthew xviii. 9.—"And if thine eye offend thee pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."—This teaches us it is better to lose a part than the whole. It is better to lose an eye or a hand than that the whole body should be destroyed. It is better to crucify some sinful desire than allow those desires to devour us with their consuming flame. *Schleusner* says, "Any severe punishment, or shameful death, was spoken of as the fire of Gehenna, or hell fire."

Matthew xxii. 13.—"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth."—The duration of the punishment is not named. Thus it is in many places cited for everlasting torment. We thoroughly believe in punishment, darkness, anguish, wailing, etc. It is all just and right. It is mercy as well as justice. The chastisements the human family bear, are dealt with a Father's hand. And God will never be less than a Father to us all. He knows no shadow of change.

Matthew xxv. 30.—"And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."—A useless and unprofitable life shall have its darkness and sorrow.

Matthew xxv. 41.—"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matthew xxv. 46.—"And these shall go away into everlasting punishment: but the righteous into life eternal."—There are no texts which more strikingly set forth the punishment of the wicked than these. But we have shown that the words "*everlasting burnings*," in some texts of Scripture, do not necessarily mean *endless fire*. Nor do the words "*everlasting punishment*" necessarily mean punishment never to have an end. We have shown this in previous explanations. The word "everlasting" most certainly has a meaning in the Bible, which is less than eternity. The mountains are said to be everlasting, the Levitical priesthood, the Jewish possession of Canaan, the temporal bondage and suffering of the Jews are all said to be *everlasting*. These certainly were not of *endless* duration. The original word rendered everlasting means an "*age*." *Parkhurst* says, "The word '*Olim*' is much oftener used to denote indefinite than infinite time." *Dr. Campbell* says, "Its radical meaning is indefinite duration." *Dr. A. Clarke* says, "The Hebrew, '*Olim*,' and the Greek, '*Aion*,' are both used to express limited time." *Cruden* says, "The words eternal, everlasting, for ever, are sometimes taken for a long time, and are not to be understood strictly." *Macknight* says, "These words being ambiguous, are always to be understood according to the nature and circumstances of the things to which they are applied. And I must be so candid to acknowledge that those who understand these words (everlasting, for ever, etc.) in a limited sense, when applied to punishment, put no forced interpretation upon them." The foregoing are all Trinitarian concessions. The *Rev. John Foster*, a very eminent scholar, says, "The terms everlasting, for ever, etc., are often employed in the Bible to express limited time. I therefore conclude that a limited interpretation of these words, when connected with punishment, is authorised." Both Josephus and Eusebius, ancient writers, speak of unquenchable fire. One refers to the fire kept burning on the altar, and the other the fire of martyrdom at Alexandria. Wherever the word everlasting occurs its signification must be determined by the other word which it qualifies. If it stands in connection with God, or his attributes, or life, it would be proper enough to understand it as endless. If it stands in connection with destruction, punishment, death, we are justified by the current of Scripture teaching and the nature of the Divine being, in such connection, to understand it in a limited sense. The text under consideration speaks of an age of punishment, how long no one can say for the wicked; and of an age of life, of endless life, we hope, for the righteous.

Mark iii. 29.—"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."—The difficulty of forgiveness, more than the absolute certainty, is understood by Grotius, Hammond, and others as the meaning of this text. In a previous number we have explained the sin against the Holy Ghost.

Mark ix. 43.—"And if thy hand offend thee cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched." Mark ix. 44.—"Where their worm dieth not, and the fire is not quenched," etc., etc.—The never "dying worm," and the "unquenchable fire," referred to the Gehenna fire, and the worms that

were always about this place of punishment, feeding on the carcases brought to be consumed. We have already explained these when referred to in the prophecy of Isaiah. In that place the Prophet's meaning is limited to punishment in time; nor is there any foundation to assume that here the punishment means in another world and eternal.

Mark xii. 40.—"Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation."—The word "*damnation*," found in the New Testament, ought always to be read "*condemnation*."

Mark xvi. 16.—"He that believeth and is baptized shall be saved: but he that believeth not shall be damned."—It is always our condemnation, the rejection of the truth. It is nothing less than loving darkness rather than light. Who would not thus condemn such a course.

Luke xvi. 19.—THE RICH MAN IN HELL.—(1.) This is generally regarded as a parable. (2.) The moral of this is supposed to refer to the rejection of the Jews and the acceptance of the Gentiles to the Abrahamic faith. (3.) The rich man is in "*Hades*," a place never understood in the ancient writings as a place of endless punishment. (4.) The narrative expresses the misery of the rich man, but says nothing about its eternal duration The eternal duration of the torment is the only point with which, in these explanations, we have to do.

John v. 29.—"And shall come forth they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation."—Or condemnation. This is just what we believe, that some will be raised to be justified, and others to be condemned. That every one will be rewarded or punished according to the deeds done in the body. This by no means involves the admission of eternal indescribable punishment.

John iii. 36.—"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him."—It is evident that this text refers to the condition of men in this world. He that believes in Jesus Christ *hath* everlasting life. It is the nature of his faith, hope, and love that is called everlasting life now. He that rejecteth Christ hath not the life, but the displeasure of God is upon him. The word "*wrath*" is harsher than the original word.

Acts xiii. 46.—"Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."—Here the Gospel is again called everlasting life, as it is in other places of the New Testament. *Life* and *death* are often put for blessing and cursing, virtue and vice, in the Scripture.

ETERNAL FIRE.

BY REV. T. J. SAWYER.

"EVEN as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."—Jude 7.

Let us inquire whether this passage affords any proof that the inhabitants of Sodom and Gomorrah are now suffering endless misery. If it does, it does more than any other part of the Bible. That the Old Testament furnishes any such proof you will not, you cannot, pretend. Moses, who gives an account of the destruction of those cities, makes no mention of their future estate. Their total overthrow he records like a faithful historian, but of their endless sufferings he was most profoundly ignorant, or at least has left his readers so. Dr. Doddridge says (Fam. Expos.) that "Dr. Whitby has brought many arguments to prove that the vengeance here spoken of must be the loss of their cities, rather than their *souls*, and produces instances to show that *aionios (eternal)* is used in a sense consistent with this interpretation." Rosenmuller in his Scholia adopts a similar opinion. On the phrase set forth, suffering, &c., he says these cities "are, as it were, placed before the eyes, an example to after ages, sustaining the punishment of fire continually smoking. After *example*, add, to future ages. Vide 2 Peter, ii. 6." Dr. Clarke manifests a degree of indecision whether to understand the vengeance here spoken of, as confined to this world, or belonging to the future. "In either case," he says, "the word *pur aionion (eternal fire)* signifies an *eternally destructive fire*. In either of these senses the word *aion (eternal)* has its grammatical meaning." The only proof of endless misery ever supposed to be furnished by this passage, is found in the meaning of the word eternal, and here Dr. Clarke has given up even that.

By the phrase *eternal fire*, according to Rosenmuller, we may understand a *destructive fire*, such as laid waste and annihilated the cities of Sodom and Gomorrah, or we may understand by it a fire perpetually smoking. Philo, the Jew, who wrote in the time of our Saviour, says, De vito Mosis, Lid. II. p. 662. A., that even then there were memorials to be seen in Syria of the overthrow of Sodom and Gomorrah; ruins, ashes, brimstone, smoke, and lurid flame which was still emitted, indicative of abiding fire. With this agrees the Book of Wisdom, x. 7, which says, "Of whose wickedness even in this day the waste land that smoketh is a testimony."

To the existence of some of these phenomena even to the present day Dr. Shaw (see Com. on Genesis xix. 24) bears witness. The appearance of smoke and fire of which he speaks, and to which Philo and the author of Wisdom allude, is undoubtedly to be explained by the well-known existence of bitumenous matter in the bed of the lake Asphaltites, which now occupies the site of those cities. These considerations are sufficient to justify the language of Jude, without resorting to the groundless supposition that he had reference to the future world.

WAYSIDE GATHERINGS.

TALES OF CHILDREN.—Leslie, the painter, speaking of Rogers, says: "His stories of children, of which he told many, were very pretty. The prettiest was of a little girl, who was a great favourite of every one who knew her. 'Why does every body love you so much?' She answered, 'I think it is because I love every body so much.'"

MODEL PEOPLE.—I have no more respect for intellectual greatness than for mere bulk of muscles and bones. I ask what use did the man make of his head or his arms? It does me good to find such—such women as Dorothea Dix of America, and Florence Nightingale, and Mary Carpenter of England. I thank God, and take courage.

"THEY WILL ALL TURN INTO STARS!"—In the story of Robert Fenton's Victory, the author puts into the mouth of a dying wife a beautiful metaphor:—"Do you remember what you told me about the nebulæ?" she said. "What about them, my darling?" "I think that is the way with all of God's doings that seem sad to us now. They look like clouds, but, by-and-by, they will all *turn into stars!*" "Again she slept—and not to awaken."

THE STARS.—When I gaze into the stars, they look down upon me with pity from their serene and silent spaces, like eyes glittering with tears over the little lot of man. Thousands of generations, all as noisy as our own, have been swallowed by time, and there remains no record of them any more. Yet Arcturus and Orion, Sirius and Pleiades are still shining in their courses—clear and young as when the shepherd first noticed them in the plain of Shinar! "What shadows we pursue."—*Carlyle.*

REASONS WHY I AM A UNITARIAN..—Rev. John R. Beard, D.D., has written a series of letters, in which he replies to the question, by saying that he is a Unitarian, because Unitarianism—1, is intelligible; 2, real; 3, reasonable; 4, true; 5, positive, permanent, and universal; 6, favourable to freedom; 7, progressive; 8, Scriptural; 9, salutary; 10, practical; 11, conducive to piety; 12, honourable to the Saviour; 13, destructive of sin; 14, promotive of holiness; 15, guards against polytheism and Pantheism; 16, unsectarian; 17, the nucleus of a universal Church; 18, sufficient; 19, important; 20, because, being the most ancient form of Christianity, it connects itself immediately with Christ.

THE WORKING MEN.—"The mechanics," says Lord Byron, "and working-classes who can maintain their families, are, in my opinion, the happiest body of men. Poverty is wretchedness; but it is perhaps to be preferred to the heartless, unmeaning dissipation of the higher orders." A popular author says, "I have no propensity to envy any one—least of all the rich and great; but if I were disposed to this weakness, the subject of my envy would be a healthy young man, in full possession of his strength and faculties, going forth in a morning to work for his wife and children, or bringing them home his wages at night."

THEODORE PARKER.—A vast amount of nonsense has been uttered in this country about Unitarian illiberality towards this great and good man. The following is a summary of all we have read in Unitarian papers and periodicals since his decease. With all the difference of our religious faith, a dear brother, a great scholar, reformer, and thinker, has ascended from his energetic and faithful work on earth to the eternal reward of them that love God, and keep his commandments.

A GODLESS UNIVERSE.—A man may, for twenty years, believe in the immortality of the soul; in the one-and-twentieth, in some great moment, he, for the first time, discovers with amazement the rich meaning of this belief. No one in creation is so alone as the denier of God; he mourns, with an orphaned heart that has lost its great Father, by the corpse of nature, which no world-spirit moves and holds together, and which grows in its grave; and he mourns by that corpse till he himself crumbles off from it. The whole world lies before him like the Egyptian sphinx of stone, half buried in the sand; and then all is the cold iron waste of a formless eternity.—*Jean Paul.*

CHRIST IS NOT GOD.—Because about twenty times God is styled the God of Jesus Christ. Forty times in Scripture is Jesus called a man. Sixty-eight times is God styled the Father of Jesus Christ. Nineteen times is Jesus called a Prophet. Upwards of eighty times is Jesus called the son of man. Fifty-six times the sent of God. The Son of God about one hundred and twenty times. In ninety passages it is declared that all praise and prayers are to be offered up to God. Four hundred and fifty times peculiar epithets are applied to God, none of which are applied to Christ. Thirteen hundred passages show that God is a Being distinct from Jesus Christ. The doctrine, that Jesus Christ is God, is not only without sufficient proof, but opposed by the most ample and clear testimony of the Holy Scriptures.

A LESSON FROM THE GALLOWS.—On the 20th of March, 1822, William Currie and Mark Lawson were executed at Morpeth for highway robbery and attempted murder; their victim, whom they had left for dead, recovered, and fully identified them. The bodies of the criminals, as usual in those days, were given up to their relations; that of Currie was placed on a cart, to be conveyed to his native place, somewhere in Scotland. The party of gipsies stopped at a roadside inn for refreshment, and there the father of the late criminal, after sitting for some time absorbed in thought, addressed his youthful companions in this pathetic speech: "Lads," said he, "let this be a caution to you all, an' if ever any o' ye sud happen to be engaged in sic a job as this that my son's suffered for, *mind finish your wark!*" Sobbing aloud, and pointing to the cart, he added, "Oh! had my poor unfortunate lad only finished his wark, he had not been lying there now!"

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